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THE CHRISTIAN SECRETARY.
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From the London Baptist Magazine.

THE SIN OF COVETOUSNESS.

To the Editor of the Bap. Magazine

SIR,

It has been exceedingly gratifying to witness the liberality which has been lately expressed towards the Baptist Missionary Society. It may probably tend to strengthen and increase that disposition, by bringing to the recollection of Christians, the motives employed in the Scriptures, to enforce our Lord's exhortation, "Take heed, and beware of covetousness."—Luke xiii. 15.

1. THE FOLY OF COVETOUSNESS.—*Riches are uncertain.*

"Trust not in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1. Tim. vi. 17. *Life is short.* "Let your moderation be known unto all men: the Lord is at hand." Phil. iv. 5. *What is your life?* It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv. 4. *Thou fool, this night shall thy soul be required of thee.*" Luke xii. 20. *Riches are unnecessary.* "We brought nothing into this world, and it is certain we can carry nothing out." Having food and raiment, let us then be content, 1. Tim. vi. 8. *But one thing is needful,*" Luke x. 42. *Riches are unsatisfactory.* "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa. lv. 2. *Covetousness is tormenting.* Great labor and care are required to get riches; anxiety and tormenting cares in keeping them. *The necessities of life are few.* "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. *Riches do not command all things.* Not health, not dutiful children, nor faithful friends, not freedom from contempt, nor comfort in a dying hour.—*Covetousness is ruinous to the soul.* "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. vi. 9, 10. *Anxiety is not the way to mend our circumstances.* It will not add one cubic to our stature. Let us leave it to God. Discontent adds gout to suffering.

11. GOD HAS FOURED CONTEMPT UPON EARTHLY GREATNESS, BY CONFERRING IT UPON THE WORST OF MEN, AND PLACING HIS SERVANTS IN GENERAL, IN A MEAN SITUATION.

Jesus Christ our Divine Lord, had not where to lay his head. God set forth the apostles as it were appointed to death. They both hungered and thirsted, they were naked and buffeted, and had no certain dwelling place, 1 Cor. iv. 9, 11. The favorites of God have been generally the poor of this world, James ii. 5.

III. LET NOT THEM WHO ARE ONLY SOJOURNERS HERE, AND ARE EXPECTANTS OF ETERNAL LIFE, SET THEIR AFFECTIONS UPON EARTHLY OBJECTS.

"Regard not your stuff," said Joseph, "for the good of all the land of Egypt is yours."—Gen. xiv. 20. Being dead, being risen with Christ, their life being hid with Christ in God, and being to appear with him in glory; their affections should be set on things above, Col. iii. 1—3. The poor of this world, if they are rich in faith, are heirs of a kingdom, James ii. 5.

IV. TRUST THE DIVINE PERFECTIONS.

God is able to do exceedingly abundantly above all that we ask or think, Eph. iii. 20.—Our Heavenly Father feeds the fowls of the air, and knows that we need, Matt. vi. 26, 32. If the Lord is our shepherd, we shall not want. Psa. xxiii. 1.

V. IF BELIEVERS, GOD IS OUR OWN GOD.

"The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and keep them alive in famine." Psa. xxxiii. 18, 19. God, even our own God, shall bless us. Psa. lxx. 6. Whether things present, or things to come, all are yours, 1 Cor. iii. 22. My God shall supply all your need, according to his riches

in glory by Christ Jesus, Phil. iv. 19. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee, Heb. xiii. 5.

VI. LIBERALITY WILL BE REWARDED.

God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to his saints and do minister, Heb. vi. 10. It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, Phil. iv. 18. Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 9, 10. Who then, is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods, Matt. xxiv. 45, 46.

VII. UNTO FREEDOM FROM COVETOUSNESS, and Dependence upon God, is annexed the promise of the peace of God. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.

VIII. LIBERALITY IS THE TOUCHSTONE OF RELIGION.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemns us not, then have we confidence towards God. 1 John, iii. 17—21.

IX. LIBERALITY IS A SOURCE OF MENTAL PLEASURE AND SOCIAL ENJOYMENT.

The good man shall be satisfied for himself, Prov. xiv. 14. The liberal deviseth liberal things, and by liberal things shall be stand, Isa. xxviii. 7. He that watereth, shall be watered also himself, Prov. xi. 24.

X. COVETOUSNESS IS DEGRADING TO AN IMMORTAL BEING.

"A soul immortal spending all its fires, Wasting its strength in strenuous idleness, Thrown into tumult, rapture or alarm, At sight the scene can threaten or indulge, Resembles ocean into tempest wrought, To wait a feather, or to drown a fly!"

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From the American Baptist Magazine.

BURMAN MISSION

We alluded, in the Magazine for November, to Mr. Boardman's plan for extended operations in education at Tavoy, which we now lay before our readers. The views here presented, exhibit the need of an increased number of laborers, and will excite the prayers of Christians, and lead to an enlargement of the means for effecting the objects of the mission.

MR. BOARDMAN'S PLAN OF EXTENDED OPERATIONS IN EDUCATION.

In a letter to the Corresponding Secretary.

Tavoy, Sept. 29, 1828.

In a letter of the 8th inst. I gave you some account of the boys' schools under our care. In this letter I propose to lay before you a plan for more extended operation in this department of missionary work. Omitting for the present, any remarks on the other parts of our duty, allow me to suggest a plan for a wider range of operation in the department of *Native Schools*. From a village about 15 miles above this city, to another about 30 miles below, is a regular chain of villages on both sides of the Tavoy river. The population of the different villages, varies from 50 to 3000 or 4000 souls. The aggregate population, exclusive of the city, is about 18000. In these villages, there are but few Kyoungs, and the boys are growing up in a great degree ignorant of even that knowledge which Burman priests can impart. I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old tattered duodecimo volume. It was one other than the "Book of Common Prayer, with the Psalms," published at Oxford. It is a good book, said I; but it is not good to worship it. You must worship the God it reveals. We

spent the evening in instructing these simple foresters in some of the first principles of the Gospel. They listened with much attention; but the old teacher, who, it seems, is a kind of sorcerer, seemed disappointed at the thought that he had obtained no claim to heaven by worshipping the book so many years.

9. The Karen left us for their native forest. It was a source of regret to us all, that Kothah-byoo was not present to facilitate our intercourse by interpreting for us. Just before leaving, the old sorcerer put on his Joger's dress, given him, he said, nearly twenty years ago; and assumed some self-important airs, so that one of our native Christians went and told him there was no good in wearing such a dress, and advised him to lay it aside altogether. "If," said the sorcerer, "God will not be pleased with this dress, I am ready to send it afloat on yonder stream." He then presented his robe with his wand, saying he had no further use for it.

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Hopeful case of a Scholar.

Sept. 9. Evening. For several days past we

have observed a happy change in the largest of our boarding scholars. He has been more sedate in his deportment, more attentive to study, and has often been heard in the night, and at break of day, praying alone. He reads the scriptures much of the time, and in a few instances, has been heard recommending the gospel to his school-mates and to the heathen; and once he has spoken to me, of his own accord, on the subject of religion. This evening, he has conversed with me somewhat freely; and I hope God is about visiting his soul in mercy. I was speaking of my intention to visit the Karen settlements, when he said, "I should like to accompany you, sir." "Were you a believer in the gospel yourself?" said I, "it might be well for you to go; but as long as you are an unbeliever, you cannot profitably recommend the gospel to others." "I do believe the gospel with my heart, sir, and I pity the poor Karen, and want to tell them of the Saviour. For the last nine or ten days, I have been thinking of my former bad conduct, and my ill deserts; I have felt persuaded, that if I die an unbeliever, I must sink to hell, where there is no deliverance. I see my past sins and follies, and repent of them. I have no hope but in Jesus Christ, who died to save lost sinners. His mercy is very great in not only delivering from hell, but in imparting endless bliss in heaven. O, how great is his grace! He did not spare his own life, but laid it down for us." When I reminded him of the danger of self-deception and its dreadful consequences, he said, "if we fail in this one thing, the failure is immense. As to gold or silver, or worldly riches, they last but a moment, but the pains of hell, and the joys of heaven, are interminable. Repentance in hell may be pungent, but it will be unsavory. Now is the time to repent, that we may be saved." On my inquiring whether he thought he could keep the law of supreme love to God and of love to man, he said, "Of myself I can do nothing at all. If Christ grant me his grace, I can fulfil the will of God." He said many other things of an encouraging nature, but I fear it may all have arisen from some other cause than the influence of the divine Spirit.

A new Inquirer.

Sept. 13. An interesting, intelligent, and amiable young man who has visited me several times, and taken some portions of scripture, called again to-day, and gave me some reason to hope a work of grace is begun in his heart. He wishes to study the English language, that he may understand the scriptures better.

30. Moung Oo-lah, the interesting young man mentioned on the 13th inst. called at the zayat. Divine light seems to be gaining admission into his mind; and, to use his own words, he begins to believe the gospel, but is unable of himself to distinguish truth from error. I was much pleased with his childlike spirit, and directed him to several passages of scripture, to feel under no obligation to be quiet at a heretical meeting. They walked about and talked during preaching or prayer, as they felt inclined. People came 10, 20, 30, 40, and some, as they told me, even 50 miles, to this meeting. Some told me they had not heard a sermon for four years before. A church called "Gasconade," from 15 to 20 miles south, and higher up the river, has become so nearly extinct, and having no preacher to attend them, we advised them to unite with the church with which the meeting was held. This church, (Bailey's Creek,) is now attended by a preacher, by the name of Coats, from the north side of Missouri river, who crosses the river in a canoe, and walks to the settlements once in a month. South of Gasconade county, and higher up the river, is another county, called Crawford. There is a preacher who lives amongst the hills in this county, and who preaches occasionally. Scattering settlements extend through the valleys pretty high up the Gasconade. On the waters of Big Pine, a prominent fork of the Gasconade, 150 miles from its mouth, are several saw and other mills. This is the region that furnishes vast quantities of pitch pine lumber for the St. Louis market. The "mills" is a wild place, rarely visited by a preacher of any description. This rough and mountainous region, abounds in iron ore, and doubtless contains vast quantities of lead, though few attempts have yet been made to find it. The head-waters of the Gasconade interlock with those of the Osage, that falls into the Missouri, farther west, with White river, that runs south, through Arkansas territory, and with the Merrimac, that runs east, and falls into the Mississippi, 18 miles below St. Louis; consequently, the highest land in Missouri, is at the head of this stream. During the meeting, I disposed of 6000 pages of Tracts, a dozen Bibles, several copies of Fuller's Backslider, four copies of Jones' Church History, besides a quantity of Magazines and other pamphlets.

J. M. PECK.

Rev. H. Malcom.

MISSION TO LIBERIA.

CHRISTIAN SECRETARY.

signaries attended, and several addresses were delivered. Christian efforts at the Colony are of indescribable importance, as a means of extending Christianity to the Africans who are now in the most abject state of ignorance and in the greatest darkness of heathenism. We would mingle fervent prayers with the thousands in Zion that every benevolent effort for Africa may be succeeded, and that the lives of the young men now embarking may be protracted for extensive usefulness.

From the Episcopal Watchman.

THE FLIGHT OF TIME.

Another year has just dawned upon us; and the present season should not be permitted to pass away without exciting in our minds such serious reflections, as will tend to revive and strengthen our resolutions of piety. Let us mark the transitoriness, the extreme brevity of our present life. What is it? It is a shadow which fleeth away—it is a dream from which we shall presently awake—it is a vapour which appeareth but a little time, and then vanisheth—a flower, which, while we are yet considering it, withers and dies—a tree to whose roots the axe is already laid, and which shall soon be cut down. Yea, it is like a tale that is speedily told, or a meditation that is quickly ended. We are but of yesterday; and on a review of our life—it matters not at what age, whether boding under the infirmities of five score, or just entering into manhood—it appears like the story of an hour. Scarcely can we identify our present with our former selves. Scarcely can we tell how so many years have rolled away, or in what manner they have been spent.

The longest and the shortest periods, when past, seem equal—no more than a watch in the night. The mind looks through them with equal rapidity, and comprehends them with equal ease, in one broad and boundless view. The tale is told—the meditation is ended—and memory dwells upon it with pleasure, or with pain, according to the character which it bore, and the permanent impressions, whether good or evil, which it produced. The various passions which agitated our bosoms—the fears and hopes which alarmed or cheered us—the ardor with which we pursued some favorite object—the pleasures and pains, the joys and griefs, which we have felt, and which seemed to enter deeply into our very souls—all these are now felt no more; they are gone; they are utterly vanished: and, if they had no moral character; if virtue and vice were not concerned; if no sensible effects upon our present condition have resulted from them; we look back upon them with nearly the same indifference as if we were reading the history of others. What matters it now, that on a former occasion we were filled with joy and delight, or that our hearts sickened with vexatious disappointments and gloomy forebodings? What matters it now, that we once fared sumptuously, feasted our eyes on golden splendours, revelled and rioted in the soft lap of pleasure—or that we ate our scanty morsel in silence and in tears, reclined our wearied heads upon a hard pillow, spent our nights in tossing with agony, and wore out our toilsome days in struggling with adversity, and enduring the trials and sorrows of a wayward fate? Surely, little do we now care, whether our destiny of last month or last year, was a destiny of joys or of sorrows: neither of them affect us now; and, on a retrospective, the one class and the other are subjects of equal indifference.

Here, ye sons of pleasure, ye whose hearts are engrossed by earthly objects and sensible delights, here is a consideration to reduce your high estimation of them, and allay the eagerness of your pursuit. It stamps upon them the character of VANAITY. It brings down their value to NOTHING. How worthless, how underving are they of the deep attention of an immortal soul! How can they usurp its thoughts, its desires and affections, since they have no duration, and cannot satisfy beyond the present moment? Like meteors, they may, for one instant, dazzle our eyes, but in the next their track is left doubly dark. They may kindle pleasure in our souls; but while we are yet saying, We enjoy them—they are gone: they give place to other objects and other emotions: they are brought to an end, as it were a tale that is told." Little, then, should we desire them; and little cause have we to regret their absence or their loss. The same may be said of temporal misfortunes and miseries. And here, ye children of sorrow, here is your solace. The afflictions which ye endure are but for a moment. This hour ye may suffer, but in the next ye shall forget your sufferings, as the waters that pass away. Transient as "the snow falls on the river," a moment in view, and then—where are they? You shall see and think of them no more.

What a boundless field does this interesting subject open to our meditations! By ranging in it, what noble ideas do we gather! The soul is exalted, and something of her own eternity seems to fill her thoughts, while a brighter halo of Divinity encircles her. Perceiving her true nature, her immortality, she rises superior to earth and its evanescent concerns, indifferent alike to its joys and its sorrows. She turns away from its enticing baubles, its intoxicating and fleeting pleasures. She disregards, she despises its pains and griefs. She spurns its cares and anxieties, as well as its eager chase after perishing trifles. For she sees that all these things are of a nature remote and totally disconnected from her own. After having lasted for a moment, they all depart, and she remembers them as a vision. They affect not her condition. Temporal good and evil, therefore, are not hers, as they are not to her the sources of either felicity or infelicity. Thus, separated from the things of earth, she fixes her hopes and affections on her happy home, her native eternity, from which she is, for a brief period, detained an exile.

What an exhaustless fund of motives and arguments for the practice of every Christian duty—the cultivation of every Christian virtue, is afforded by these reflections on the brevity of human life! We can withstand the temptations of the world, because we despise its bribe as things of no real or permanent value. We can endure afflictions, steadfast and uncomplaining, because in a moment the pangs are over, not to return, and we are as if they had never been. Resignation, patience, and contempt of the world, are the dispositions, then, which a review of the years that are gone by, is calculated to produce. Similar, but far more clear and lively, will be our sentiments when passing that bourn whence no traveller returns—when all the years of our mortal pilgrimage shall have been spent "as a tale that is told."

But let us remember, withal, that so far as piety, virtue, or vice, can enter into our earthly concerns, they become possessed of immense importance. This is a powerful consideration to promote in us that holiness which alone can qualify us for heaven. If we indulge in disobedience and iniquity, though our course of sin be short, yet shall it exclude us forever into outer darkness. If we be the sons of God, then all those toils, privations and sufferings, which we endured for the cause of Christ, or with a Christian spirit, although they were quickly terminated, yet shall work out for us an eternal weight of glory. Our tears shall be treasured up; they shall become brilliant gems in our crown of rejoicing.

The extreme brevity of our allotted time on earth, the rapidity with which it glides away, together with the consideration, that it is the only period wherein can be performed the great work of reconciling ourselves to God, and conforming our souls to the divine image, give to it a value which words cannot express. Let us be industrious to improve every day as it comes and passes. The happiness of eternity depends upon it. In this view, therefore, it has all the worth and importance of eternity. Let us be faithful unto death; so that, when our years shall have been brought to an end—when we shall have been assembled for judgment before the throne of Jehovah, and when the tale of our lives shall be repeated to listening angels, our countenances may brighten with joy, as we are about to commence the everlasting ascription of—"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

From the Christian Watchman.

BAPTIST ASSOCIATIONS.

The Nova-Scotia Baptist Association held their last annual meeting at Yarmouth, June 22 and 23. The introductory sermon was preached by Rev. Edward Manning, from Matt. xvi. 16. Rev. Theodore S. Harding was chosen Moderator, and Rev. W. Chapman, and J. W. Nutting, Clerks. There are 36 Churches in this Association, 22 ordained Ministers, and 2255 communicants, 355 were baptized in the last year, and five Churches were added at this session of the body. To the church at Nictaur, 150 were added by baptism; to that at Chutes Cove, 80; to that at Yarmouth, 40; to that at Upper Granville, 29; to that at Chester, 26; to the 2d. Cornwallis, 25; and to that at Halifax, to which our New-England brother, W. K. Green ministers, 38 by baptism, and 13 by letter. Other churches have also been favoured with smaller additions. The 26th ult. was recommended by the Association as a day of public thanksgiving, and the first day of January as a day of public fasting and prayer. The Circular Letter is on the culture of the youthful mind, and on the duty of parents to communicate religious instruction, not only by their precepts, but by a godly life, which shall induce to imitation.

An Infant Seminary is commenced at Horton, Nova-Scotia, which is patronized by this Association. It was opened on the first of May last. Rev. Asahe Chopin, gentleman from Amherst College, Mass. is the Principal of the Institution, in which about fifty are now receiving instruction. The Committee of the Baptist Education Society have purchased in the centre of Horton, a most eligible situation for the erection of new buildings. The premises contain fifty acres of Upland, and 14 acres of excellent Dyke. Means are taking to obtain pecuniary aid in carrying forward this work, which seems to be engaged in by the Baptist Churches with a liberal spirit. An important object contemplated is Education of Young Men called to the Ministry.

The New Brunswick Baptist Association held their annual meeting at Waterbury, St. John, July 8 and 9, 1829. Rev. Joseph Crandall preached the introductory sermon from Heb. vi. 17, 18. A collection was taken, amounting to \$41.82, for the Domestic Missionary Society. Rev. John Marsters was chosen Moderator, and brethren James Holman and Thomas Black, Clerks. There are 31 Churches in this Association, and but nine ordained Ministers, and three licensed preachers. Whole number of communicants, 1414. Admitted by baptism last year, 103. The Churches most favoured with divine influence, were those of St. John, of St. Martins, and of Moncton. The next session is to be at Norton, 3d Monday after June 20, 1830. Rev. Joseph Crandall to preach the introductory sermon. The Circular Letter this year is on the gospel.

The Sunbury Baptist Association held its annual meeting with the Newington Church, Scriven Co. Geo. Nov. 7, 8, and 9. Rev. H. O. Wyer delivered the introductory sermon, from Mark xvi. 15. Rev. Samuel S. Law was chosen Moderator, and Charles B. Jones, Clerk. Resolutions were passed recommending Sabbath Schools, Bible Classes, and the cause of Missions, and discouraging intemperance. There are in this Association, 14 Churches some of which have numerous members. The first African, Savannah, has 2357 members, the second 1040. The Sunbury Church has 701 members. The whole number of communicants in the 14 Churches is 6034. 108 were baptized in the last year. There are 10 ordained, and two unordained Ministers. \$79.50 were contributed for the

Missionary Fund, and \$67.19 for the General Convention Fund. The Corresponding Letter states, that the season was pleasant and refreshing.

The Meredith [N. H.] Baptist Association held their last annual session at Sanbornton, Sept. 9 and 10, in the Meeting-House of the 2d. Baptist Church. Rev. Shubael Tripp preached the introductory sermon, from Ps. lxxvi. 10. Rev. George Evans was chosen Moderator, and Rev. Stephen Pillsbury, Clerk. After the reading of the letters from the Churches, a sermon was delivered by the Rev. E. Cummings, from Ps. xxxvii. 5, 6. Meetings were held at various places in the evening, and a prayer-meeting appointed for next day at sunrise. Brethren Coombs and Seal were chosen to represent the Association at the next annual meeting of the Baptist State Convention of N. H. to be held at Cornish, 4th Wednesday of June, 1830. An interesting address was made by Professor Farnsworth in reference to the pleasing prospects and usefulness of the Institution at New-Hampton; and a vote was passed, recommending its patronage to the churches. The next session of the Association is to be held in Dorchester, N. H., 2d Wednesday of Sept. 1830. Rev. George Evans, who preached the farewell sermon from Ps. lxxxv. 6, is appointed to preach the introductory sermon, and to write the circular letter for next year, and Rev. Noah Nichols, the corresponding.

There are in this body, 15 Churches, 10 ordained, and 5 unordained Ministers, and 1100 communicants.

WOODSTOCK BAPTIST ASSOCIATION.—Having at length received the Minutes of the last session of this Association, which was held at Windsor, Sept. 30, 1829, we present with pleasure the following brief notice to our readers. The introductory Sermon was preached by A. Leland, founded on Isaiah, 53. 1. *Who hath believed our report, &c.* A. Leland was chosen Moderator, R. M. Ely, Clerk, and J. Elliot, assistant Clerk. The whole number of members composing this Association is 1832. The additions by baptism during the past year were 92—by letter 16—and by restoration 3, making the whole number of accessions 111. The diminution amounts to 73, leaving the net gain 22. The number of churches is 17; ordained ministers 12; licentiates 4. The Londonderry church was received into the Association the present year. This body has given expressions of regard to the Vermont Telegraph, the Memoirs of Mrs. Judson, the Monthly Concert of Prayer, Tract Societies, and the cause of Temperance.—*Ver. Tel.*

REVIVAL IN JAY, N. Y.—We are pleased to learn that the glorious work of divine grace, which we recently noticed as having commenced in Jay, is still progressing. Br. Wm. Storrs, pastor of the Baptist church in that place, writes under date of Dec. 17, that several are rejoicing in hope of pardon, eleven have been baptized, and a number of backsliders restored.—*Ver. Tel.*

REVIVAL IN FAIRFAX.—We learn that there is at this time a pleasing attention to religion in the north-east part of Fairfax, where Br. Daniel Sabin labors one half of the time. He has lately baptized six on profession of their faith in Christ. Their meetings are solemn and interesting.—*ib.*

REVIVALS.

Extract of a Letter from the Rev. A. A. Ross, Bristol, R. I., to the Rev. Gustavus F. Davis.

DEAR BROTHER.—I presume it would not be unacceptable to you, and to all the friends of Zion, to hear that God is visiting us in this place with a gracious shower of divine mercy. For some months past, there have been some indications, that the day spring from on high was about to visit us. Our meetings became more solemn and interesting. Christians seemed to wake up from their slumbers, and began to pray to—wrestle with God that he would appear in his glory, and build up Zion; and that gracious God, who has promised to hear, has answered prayer, and come down to save us. I have never witnessed, in any place, such combined and determined obstinacy among the youth. But, glory to God, I have seen many of them bowing before the Lord, and lifting the penitential cry, "God be merciful to me a sinner." Night before last, a little prayer meeting was appointed at my house, designed particularly for those who indulged a hope in the mercy of God, and others who were anxious. The friends of Jesus were refreshed from the presence of the Lord. Deep solemnity rested on the congregation—the silence which pervaded was only broken by the songs of the redeemed, or the sighing of despairing prisoners. After meeting was closed, and the assembly were about to disperse, eight or ten young ladies began to be in the deepest anguish, and the cry was heard through the house, "Lord save or I perish." Last evening, at the close of divine service, liberty was given for mourners to come to the altar for prayers; when about twenty young ladies, and a number of males, came forward. I am not able to say what number have passed from death unto life—probably something like twenty.—Satan, and the wicked rage,—the cold-hearted condemn, or stand aghast. Backsliders confess and come home to God; sinners beg, the zealous pray, the converts sing—the Lord God omnipotent reigneth, and I rejoice, yea, and will rejoice.

Communicated for the Christian Secretary.

The following remarks are from the pen of an English author of the 17th century. We ask for them, a place in your paper. We also request, that professing Christians would read them; and judge concerning them, by the Gospel of our Lord Jesus Christ and the Acts and Epistles of his apostles and primitive disciples. If they abide the test of a candid and thorough examination, one of two things must be true—the writers of the New Testament and the earlier Christians did not know how far they might be conformed to the world—how much the love of its fashions and customs they might retain and have the love of the Father in them—how many crosses they might have avoided and still be the followers of the Saviour—or many now professing godliness, are very far from the simplicity, humility, and self-denial of the gospel. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father." "This is the will of God, even your sanctification." Is a sanctified mind anxious about the shape, colour, and variety of the covering of its prison-house? Whilst patiently running its appointed race, and contending for a brighter crown of immortal glory, will it stop and stoop to deck with senseless finery, its earthly tabernacle? How different the conduct of the apostle, "I count all things loss for the excellency of the knowledge of Christ Jesus." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And they that are Christ's, have crucified the flesh, with the affections and lusts.

Extract of a letter from a lady in Monson, Mass., to the Editor of the Religious Intelligencer, dated Sabbath Evening, December 6th, 1829.

This has been indeed the day of days with us.—Scenes of deeply solemn interest have been witnessed by a multitude from this and the neighbouring towns.—The house was filled to overflowing at an early hour, altho' the weather was unfavourable and the travelling bad.—Our

beloved Pastor ascended the desk, invoked the divine blessing, read, and remarked on the 14th chapter of Romans—Sang, "awake and sing the song of Moses and the Lamb"—then followed a prayer, full, solemn and importunate—after which that lovely Hymn, "Glorious things of thee are spoken."—The customary morning sermon was omitted, and the minister proceeded to the admission of sixty persons to the church as the first fruits of the blessed revival we have experienced.—*Religious Intelligencer.*

Extract of a letter from Elder William F. Broadus, to the Editor of the Religious Herald, dated Mt. Salem, December 8th, 1829.

DEAR BROTHER,

I preach, you know, for four churches. A few are coming into our communion at each place. Upon the whole, I am encouraged.—Indeed, when I can properly understand the fulness of that saying, that "Salvation belongeth unto the Lord," nothing can discourage me. The signs of the times, too, are somewhat pleasing. Though I lament with you that ignorance and iniquity abound, I see, or think I see, a redeeming spirit abroad in the land. Our people begin to read, Sabbath Schools are increasing. The cause of missions is gaining. The use of strong drink is declining. Faithful preaching is heard in many places, where once the antinomian pipe of ease, or else the arminian trump of human merit was blown. The people, many of them at least, are awakening to the necessity of inquiring into the truth of what their preachers tell them; All these things considered, I am encouraged to hope for great things. Post as you are in Richmond, cease not to cry onward! onward! and we soldiers in the country will fill our mountains and valleys with echoes to your voice, until, with the help of the Lord, we shall see the whole line moving rapidly on the enemy's ranks. O how terrible, and how like an army with banners shall we appear, when we get all united. Let union be our watchword, remembering that, "United we stand, divided we fall."

From the Washington City Chronicle of Dec. 19.

COLUMBIAN COLLEGE.

The COMMENCEMENT of the Columbian College took place on Wednesday last. At the hour appointed, the Procession moved from the Medical College to the Rev. Mr. Post's Church, where a large assemblage of ladies and gentlemen had already convened to participate in the intellectual pleasures of the occasion. Among the distinguished persons present were the President of the United States, the Secretary of State, Major General Macomb, and many Members of Congress.

The following Orations of original composition were delivered:

Influence of Criticism on the Progress of Literature.—*By George F. Adams, Ohio.*

Influence of Heathen Mythology on the Character of the Scholar.—*By Thomas B. Brown, N. J.*

Eulogy on Dewitt Clinton.—*By Thomas E. Buchanan, Maryland.*

Moral Courage.—*By William G. Elliot, Jun. D. C.*

Switzerland.—*By Thomas J. Hellen, D. C.*

Philosophic Spirit.—*By Daniel T. Jewett, Maine.*

The Art of Living.—*By Rollin H. Neal, Connecticut.*

Influence of the United States on Mind.—*By Thomas B. Brown, D. C.*

Collegiate Pursuits; their utility in forming Political Character.—*By T. Daws Elliot, D. C.*

The exercises were such as to command universal attention. The subjects were all of an elevated character, and treated in a manner that would not have disparaged minds that might be supposed to have penetrated much deeper into the mysteries of literature and science. We could find but one fault with the speaking—in some instances it was too rapid, and the voice too low for those who occupied the extreme parts of the house.

The Baccalaureate Address of the President was full of parental kindness and instruction. He appeared as a parent parting with his children, and giving them those last counsels of wisdom and piety which are not easily forgotten. The audience were deeply affected, and would have twined those golden sentiments around the heart of every youth.

The degree of A. B. was conferred on the following young gentlemen, viz:

George F. Adams, Ohio. Thomas J. Hellen, D. C. Thomas B. Brown, N. J. Daniel T. Jewett, Maine. Thomas E. Buchanan, Md. Rollin H. Neal, Conn. William G. Elliot, Jr. D. C.

The following young gentlemen received the degree of A. M.

John Armstrong, N. C. T. Daws Elliot, D. C. Thomas B. Brown, D. C. John A. Jones, D. C. William Collins, Va. James Jones, D. C. Robert W. Cushman, Pa.

Communicated for the Christian Secretary.

The following remarks are from the pen of an English author of the 17th century. We ask for them, a place in your paper. We also request, that professing Christians would read them; and judge concerning them, by the Gospel of our Lord Jesus Christ and the Acts and Epistles of his apostles and primitive disciples. If they abide the test of a candid and thorough examination, one of two things must be true—the writers of the New Testament and the earlier Christians did not know how far they might be conformed to the world—how much the love of its fashions and customs they might retain and have the love of the Father in them—how many crosses they might have avoided and still be the followers of the Saviour—or many now professing godliness, are very far from the simplicity, humility, and self-denial of the gospel.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father." "This is the will of God, even your sanctification." Is a sanctified mind anxious about the shape, colour, and variety of the covering of its prison-house? Whilst patiently running its appointed race, and contending for a brighter crown of immortal glory, will it stop and stoop to deck with senseless finery, its earthly tabernacle? How different the conduct of the apostle, "I count all things loss for the excellency of the knowledge of Christ Jesus." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And they that are Christ's, have crucified the flesh, with the affections and lusts.

There is another part of luxury, which has great place with vain man and woman; and that is the gorgeousness of apparel; one of the foolish, because most costly, empty, and unprofitable excesses people can well be guilty of: We are taught by the Scriptures of truth, to

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 9, 1830.

When on such an evening I have stood beside Aurelia's grave, and thought of the friend that slumbered so peacefully there, I have almost murmured at the allotments of Providence, which had snatched her from the world, in the midst of a life devoted to the interests of piety and philanthropy.

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She was known to few, and that few, realized not half her worth. Hera was a soul of poetry, of sentiment: mistake me not reader, by sentiment I mean not, the effusions of a soul whose every faculty is tuned to the voice of fiction, and whose kindly feelings, vibrate alone in compassion to the imaginary woes of some hero or heroine of romance, some unfortunate being, whose concatenations of miseries, are as futile, as vain, as the illusions of a

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POETRY.

From the Boston Commercial Advertiser.

"JESUS WEPT."

John, xi 35.

Check not thy tears,
Thou of the mighty purpose,—give them way—
'Tis nature's boon; nor e'en should thy ripe years
Resist her sway.

Leader of war!
Thou hast, unmoved, seen myriads shorn of life,
Give thy full sorrows vent—'twill make less sore
Thy bosom's strife.

Desolate son!
That with fix'd eye doth view a father's bier,
'Tis no disgrace o'er death's rude havoc done,
To drop a tear.

They sobs release,
Thou pallid mourner for a husband's death;
Unloose the flood-gates of thy soul, and cease
To gasp for breath.

Oh! thou that art
No more a mother;—let thy spirit melt:—
'Twill help to heal the wound within thy heart,
So deeply felt.

Beautiful fair!
Whose faithful love lies in his last cold sleep;
Oh!—sit not thus in eloquent despair;
'Tis thine to weep.

None should deny,
Altho' grief's fountain should for years have slept,
To let it gush from the dissolving eye,—
For Jesus wept!

W. J. H.

PRAISE.

Oh Praise! thy language was by Heaven designed
As manna to the faint bewildered mind:
Beauty and Diffidence, whose hearts rejoice
In the kind comfort of thy cheering voice,
In this wild wood of life, wert thou not nigh,
Most, like the wandering babes, lie down and die;
But thy sweet accents wake new vital powers,
And make this thorny path—a path of flowers.

H. A. F.

From the American Almanac for 1830.

ALMANACS.

The following account of the present state of Almanacs, compared with that of former times, is taken from the *Companion to the British Almanac*, for 1829, published under the superintendence of the Society for the Diffusion of Useful Knowledge.

The history of Almanacs, and even the etymology of the word Almanac, are involved in considerable obscurity. By some, the name is derived from the Arabic *al manach*, to count. Verstegan makes the word of German origin, *Almonat*; and says that our Saxon ancestors were in the practice of carving the annual courses of the moon upon a square piece of wood, which they called *Almonaught*—(al-moon-heed). Almanacs became generally used in Europe, within a short time after the invention of printing; and they were very early remarkable, as some are now in England, for the mixture of truth and falsehood which they contained. In 1579, their effects in France were found so mischievous, from the pretended prophecies which they published, that an edict was promulgated by Henry III, forbidding any predictions to be inserted in them, relating to civil affairs, whether those of the state, or of private persons. No such law was ever enacted in England. It is singular that the earliest English Almanacs were printed in Holland, on small folio sheets; and these have occasionally been preserved, from having been pasted within the covers of old books. In the reign of James I, letters patent were granted to the two Universities and the Stationers' Company, for an exclusive right of printing Almanacs. These, in 1775, were declared to be illegal. During the civil wars of Charles I, and thence onward to our own times, English Almanacs became conspicuous for the unblushing boldness of their astrological predictions, and their determined perpetuation of popular errors. At the present day, none of the Almanacs of the continental states contain any misleading matters of this nature;—and the Almanacs most similar to some of those extensively circulated amongst our intelligent fellow-countrymen, are produced in Persia. to modern Persian Almanac is thus described in the *Encyclopaedia Metropolitana*:—'The first page contains a list of fortunate days for certain purposes; as, for example, to buy, to sell, A take medicine, to marry, to go a journey, &c. &c.; then follow predictions of events, as earthquakes, storms, political affairs, &c. after the manner of Moore's Almanac, except being apparently more concise.' This resemblance between the productions of a highly cultivated nation, and one which is remarkable for its general ignorance, is certainly no proof of our boasted emancipation from ancient prejudices.

Our popular superstitions with regard to the weather—the lingering belief, in which some still indulge, of the doctrine of nativities—and the settled opinion in a few minds, that what are called malignant aspects of the stars, as well as comets and meteors, portend evils to mankind, were the most cherished convictions of our Anglo-Saxon ancestors; and it may not be entirely fanciful to consider the prevalence of such notions still among us, as shoots of the tree of ancient prognostication. Mr. Shergot Turner, in his *History of the Anglo-Saxons*, has an interesting passage upon this subject:—

'Their prognostics, from the sun and moon, from thunder and from dreams, were so numerous, as to display and to perpetuate a most lamentable debility of mind. Every day of every month was catalogued as a propitious or unpropitious season for certain transactions. We have Anglo-Saxon treatises which contain rules for discovering the future fortune and disposition of a child, from the day of his nativity. One day was useful for all things; another, though good to tame animals, was baleful to sow seeds. One day was favorable to the commencement of business; another to let blood;

and others wore a forbidding aspect to these and other things. On this day they were to buy, on a second to sell, on a third to hunt, on a fourth, to do nothing. If a child was born on such a day, it would live; if on another, its life would be sickly; if on another, it would perish early. In a word, the most alarming fears, and the most extravagant hopes, were perpetually raised by these foolish superstitions, which tended to keep the mind in the dreary bondage of ignorance and absurdity, which prevented the growth of knowledge, by the incessant war of prejudice, and the slavish effects of the most imbecile apprehensions.'

Many of our English Almanacs have had no inconsiderable share in keeping alive errors like those of a thousand years ago—errors which are equally opposed to the progress of knowledge, and to a pious confidence in the wisdom and goodness of an Almighty Providence. It may be curious, and not uninteresting, to observe how very similar are the prejudices which still maintain a decrepit existence among us, to those of our forefathers; and how very little the general progress of education has done towards the destruction of evil publications which long habit has rendered popular. We will take the Almanacs of 1678, (the year the *Habeas Corpus* Act was passed, in the reign of Charles II.)—of 1771, (the eleventh year of the reign of George III.)—and those of 1829, which have just been published.

The most famous 'Astrologer' of the seventeenth century was William Lilly. He began to print his *Ephemeris* in 1644, during the greatest heat of the civil wars. He uses many hard words and much Latin in his predictions; and constantly invokes the Divine Assistance to deduce a judgment of things to come, from what he calls 'rational and experimental grounds of art.' The year 1677 had been distinguished by the appearance of a comet; and of course this is a fruitful subject with Lilly, whose business was to fill the minds of men with superstitious fears. He says, 'all comets signify wars, terrors, and strange events in the world.' The venerable Bede, more than eight hundred years before him, had affirmed that comets 'portend change of kingdoms, or pestilence, or wars, or tempests, or droughts.' Lilly explains the prophetic character of these bodies very curiously: 'the spirits, well knowing what accidents shall come to pass, do form a star or comet, and give it what figure or shape they please, and cause its motion through the air, that people might behold it, and thence draw a signification of its events.' What is called the murrain was very common in those days, when the diseases of cattle, as well as men, were imperfectly understood; and, therefore, a comet, or blazing star, appearing in the sign Taurus, 'portends,' according to this crafty astrologer, 'mortality to the greater sort of cattle, as horses, oxen, cows, &c.' But the comet has not only to answer to this mischief, but it also portends, 'prodigious shipwrecks, damage in fisheries, monstrous floods, and destruction of fruit by caterpillars and other vermine,'—evils which the most superstitious of men have now pretty well agreed to refer to their natural causes. Comets, according to Lilly, also produce 'very hard and nipping weather, frosty, dark, cloudy, much snow and wind, strange or unusual hail and tempests.' This is absurd enough; but it is not more absurd than an assertion that Saturn, the planet which, with the exception of Uranus, is the most distant from the Sun, should produce storms and tempests in January 1829, by its influence on that luminary. The following passage occurs in the first page of Moore's Almanac, for 1829:

Saturn a direful ray
From Cancer's lofty mount
Darts at the king of day,
And clouds on that account
Will pervade our wintry skies,
And storms and tempests soon shall rise.

But this prophecy about the influence of Saturn upon the weather is by no means original. In Tauner's *Ephemeris* for 1678, we are told, in December, —

Just at beginning Saturn's cloudy eye
Causth a very dark and cloudy sky.

The modern falsehood is only different from being clothed in more lofty language.

TASTE AND HABITS OF READING.

The comparatively small portion of community who now exercise any taste or have any regulated habits of reading, render it a matter of some importance to inquire for the causes of this deficiency. It cannot be owing, in any great degree, to a want of means or of suitable opportunities. The country is now full of schools and books, and every man, woman and child, who has the disposition, is certainly able to find sufficient time for mental cultivation.—To what then must we ascribe the lamentable indifference which prevails with many, about reading at all, and the bad taste in the selection of books, and the irregular appropriation of time, with a considerable portion of those who profess to be fond of reading? Shall we not be obliged to charge nearly the whole upon a culpable neglect in the education of children? We have not time to enter upon the subject particularly, but are prepared to say, that, unless we are greatly mistaken, the principal difficulty will be found here. With a great proportion of parents, there really seems to be no effort, no care, to train up the child to reading habits. And if he happen, of his own inclination, to manifest a fondness for books, he is left, in too many instances, to stumble upon trash; to amuse himself with the lighter if not the positively pernicious works of the day. Is this fashionable policy of letting children alone, of leaving them to their own wayward course in this matter, in fulfilment of the vow to educate them religiously, to train them up for God? Will parents still persist in this course and do nothing to remedy this evil? Our Infant and Sabbath schools will undoubtedly do much; but the difficulty will not be removed, an effectual change will not be produced, unless parental influence and effort are brought to cooperate heartily in the work. We hope that this hint, as it is kindly given, will be taken in kindness, and not be unheeded and forgotten.

Their prognostics, from the sun and moon, from thunder and from dreams, were so numerous, as to display and to perpetuate a most lamentable debility of mind. Every day of every month was catalogued as a propitious or unpropitious season for certain transactions. We have Anglo-Saxon treatises which contain rules for discovering the future fortune and disposition of a child, from the day of his nativity. One day was useful for all things; another, though good to tame animals, was baleful to sow seeds. One day was favorable to the commencement of business; another to let blood;

WRITING.

To whom we are indebted for the refined and sublime discovery of the art of writing, has never yet appeared. Concealed by the darkness of remote antiquity, the great inventor is deprived of those honors which would still be paid to his memory by all the lovers of knowledge and learning. It appears from the books which Moses had written, that among the Jews, and probably among the Egyptians, letters had been invented prior to his age.—The universal tradition among the ancients, is, that they were first imported into Greece by Cadmus the Phoenician, who, according to the common system of chronology was contemporary with Joshua; according to Sir Isaac Newton's system, contemporary with King David.—As the Phoenicians are not known to have been the inventors of any art or science, tho' by a means of their extensive commerce, they propagated the discoveries made by other nations, the most probable and natural account of alphabetical characters, is, that they took rise in Egypt, the first civilized kingdom of which we have any authentic accounts, and the great source of arts and policy among the ancients. In that country, the favorite study of hieroglyphical characters had directed much attention to the art of writing. Their hieroglyphics are known to have been intermixed with abbreviated symbols, and arbitrary marks; whence, at last, they caught the idea of contrivance marks, not for things merely, but for sounds. Accordingly, Plato, (in Phædo,) expressly attributes the invention of letters to Theut, the Egyptian, who is supposed to have been the Hermes, or Mercury, of the Greeks. Cadmus himself, though he passed from Phoenicia to Greece, yet is affirmed by several of the ancients, to have been originally of Thebes in Egypt. Most probably, Moses carried with him the Egyptian letters into the land of Canaan; and there being adopted by the Phoenicians, who inhabited part of that country, they were transmitted into Greece.

Writing, was long a kind of engraving. Pillars and tables of stone were first employed for this purpose, and afterwards plates of the softer metals, such as lead. In proportion as writing became more common, lighter, and more portable substances were employed. The leaves, and the bark of certain trees were used in some countries; and in others, tablets of wood, covered with a thin coat of soft wax, on which an impression was made with a stylus of iron. In latter times, the hides of animals, properly prepared, and polished into parchment, were the most common materials.

Our present mode of writing on paper, is an invention of no greater antiquity than the fourteenth century.—Blair.

From the Remembr Me for 1830.

OBSERVATIONS ON PSALM XXXIV.

To the observation of true taste, there is something unspeakably tender, simple and sublime in the writings of the Hebrew poets.—Their figures are bold and irresistible. They drew them from two sources, the objects of nature, and the practice of common life:—the former is the grandest, the latter, perhaps, most universally intelligible. It is to be observed, that the earliest manner of writing was very figurative. It held representations to view significant and striking. As society advances in refinement, this mode of expression gives way to more polished terms, but less bold and energetic. Hence the fervour of poetry decreases as refinement and learning increase. Nature loses her simplicity, and assumes the vestments of art. Plainness of expression should ever be the companion of truth; but this plainness is consistent with every characteristic of genius and of taste.—It is remarkable that the most classical writers are those which have most simplicity. The simplest language is perhaps the most figurative, and often, by one pertinent allusion, more instruction is conveyed, and the mind more powerfully impressed, than by pages of reasoning. The wide scenes of nature should not be spread before us in vain, but thence we should draw applicable illustrations. The hardy genius of the Hebrew poets was not the stream which bubbles, but the torrent which roars; it was not the whisper of the breeze, but the loud swell of the storm; it fell not like the rod covered with down, but like the arm of the Lord! The 24th Psalm proceeded from the harp of David, 'of sweet and solemn sound.' It proceeded from a soul warmed with love divine, and energized by the spirit of the Most High. The occasion of this Psalm is grand and illustrious. It was written to accompany the solemnity of the removal of the ark of God to its future residence on Mount Zion. While the procession ascended the mountain, the holy choir raised their heavenly sounds, and with the voice, and with the melody of instruments, accompanied the words of this Psalm. They declared the sovereignty of Jehovah over all the earth. They declared the character of that people whom the Lord had selected to serve him in the house where his honour was to dwell, and of which it was now to take possession. They pointed through distant times to Jesus Christ, of whom the ark was a type.

"The earth is the Lord's and the fulness thereof." As God is the author of all existence and all creation, all existence and creation is his property. Not only the heavens, and the numerous and bright inhabitants which they contain, but this lower world is also his. And though his most glorious throne is established in the heavens, his kingdom ruleth over all; he even embraces in his Almighty protection, the worm that crawls upon the earth—All that it contains in its immense cavities; all the nourishment and luxuriance which it produceth; the beasts that haunt the forest; the cattle upon a thousand hills; the water, and the fields of air, with all which they contain, are the property of God, who made them, and preserves them. Wider than the arch of heaven in his dominions, and his sun illuminates no

region which is not visited by his care. Man who is the inhabitant of the earth, in a peculiar sense belongs to the Lord. To God he owes his being; God called him from the womb of night; he fashioned his body in his infinite wisdom, and with the dust of the valley united an intelligent soul. He placed him in a world enlightened by his glory, visited by his mercy, and abounding with his favours. When the honours of man were prostrated in the dust, and his happiness sunk in the night of the grave, he bade the sun of righteousness arise upon the world, to discover the amiable attributes of Deity; to banish darkness from the desponding sinner; to bid the soul be of good cheer, for the ransom of the world had appeared.

Oh how endearing is that relation which subsists between our God, and man who is but of yesterday! We are his property, created by him, and he has permitted us to call him, "Our Father!" We are the objects of his care, continually preserved by him, and he has permitted us to lay before him every want, and to ask of him every blessing. We have been visited by his eternal Son, who came to a world lying in wickedness, and he has permitted us to seek through this Saviour pardon of all our sins and complete redemption. What love and gratitude should fill our hearts!—What reverence and humility should direct our deportment. Our Father! pity thy creatures—cast us not away from thy presence, nor take us not away from thy Holy Spirit from us!"

From the contemplation of this earth, and the fulness thereof, the meditation of the Psalmist ascends to a sublimer theme, and carries his thoughts beyond the hill of Sion to the glories of heaven. With the voice of inspiration he asks, "Who shall ascend into the hill of the Lord?" This hill may either mean the mansion of heaven, or the Mount Zion which the Almighty had chosen to be the place of his worship, where he had commanded his temple to be built, and which typified the invisible abodes of Jehovah.

It is remarkable that some of the greatest events celebrated by Christians were transacted on mountains. On Calvary our Saviour suffered; and it is supposed, by some, that this was the same spot where Abraham bound his son upon the altar. On Mount Sinai Moses received from the Lord the tables of the Law. On Mount Zion the city and castle of David stood. On Mount Moriah was the temple built, and the Mount of Olives was the favourite resort of our blessed Redeemer. It appears as if the soul, when thus elevated above the level of the earth, drinks a fuller spirit of inspiration, spurns the low earth beneath its feet, and looks to its native immortality.

Amidst the holy hill of the Lord no pain or sorrow find admittance; there reigns peace undisturbed, and happiness unabated! As the Psalmist advances in this sacred song, the more fervid and sublime become his strains.—

Animated by the glorious subject of his contemplation, which became more and more glowing, he gives a sudden burst to his feelings, and calls upon the gates of the temple to unfold and admit the King of Glory. In order to form a proper conception of the magnificence of this apostrophe, we must not confine our view merely to the entrance of the ark into the temple, when Solomon commanded the gates to be thrown open for its reception; but we must consider it as having reference to the resurrection and ascension of Jesus Christ, of which the entrance of the ark into the temple was the representation. We should conceive Jesus Christ gradually rising from Mount Olivet, making the clouds his chariot, and ascending up on high, while attending angels surround his flying chariot, join in triumphal songs, and as they approach the realms of bliss, call upon the gates of Heaven. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in!" On hearing this voice of exultation ascending from the earth, the angels in Heaven are represented as astonished at the thought of man entering into their happy regions, and asking, "Who is the King of glory?" To which question the attendant spirits reply in triumph, "The Lord strong and mighty; the Lord mighty in battle." The victorious Messiah, the Captain of the armies of Jehovah, who conquered sin and the world, and trod death and hell beneath his feet!—He who has delivered man from destruction, and is coming to sit down at the right hand of his Father; therefore, "lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

Amidst the holy hill of the Lord no pain or sorrow find admittance; there reigns peace undisturbed, and happiness unabated! As the Psalmist advances in this sacred song, the more fervid and sublime become his strains.—

It could not anticipate with composure the day when my books shall be read, were it not that in every page of the last few volumes I have written "CHRIST CRUCIFIED." If our little readers are not able to comprehend the meaning of these words, they will do well to ask their parents or teachers, and get a friend to write them in the beginning of the volume for the present year, and endeavour to remember that "there is no name given under heaven, nor among men, whereby we can be saved, but JESUS CHRIST AND HIM CRUCIFIED."

New-York, Dec. 31, 1829.

BAD COMPANY.

The danger of keeping bad company arises principally from our aptness to intamate and catch the manners and sentiments of others. The well-disposed youth, entering first into bad company is shocked at what he sees and what he hears. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions.—But, alas! this sensibility is only of a day's continuance. The next joyful meeting makes the horrid picture of yesterday more easily endured.

Virtue is soon thought a severe rule; a few pangs of conscience now and then whisper to him that he once had better thoughts: but even these by degrees die away, and he who at first was shocked even at the appearance of vice, it formed by custom into a profligate leader of vicious pleasures. So carefully should we oppose the first approaches of sin! So vigilant should we be against so insidious an enemy!

A mean and ungenerous spirit thinks that the sole tie between man and man, is interest or necessity. Goodness moves in a larger sphere than justice. The obligations of law and equity, reach to mankind only; but kindness and benevolence extend to creatures of every species; and these flow from the breast of a well disposed man, as streams issue from the living fountain. A good man will take care of his horses, and dogs, not only when they are young, but when old and past service. A noble and generous spirit will not pause to inquire whether it is his interest to be faithful to his friends. He will not treat them like old shoes which, when worn out with use, are thrown away.

Power and opulence are the darling objects of every nation; and yet in every nation possessed of opulence, virtue subsides, selfishness prevails, and sensuality becomes the ruling passion.—Lord Kaines.

destruction, are often our own dear kindred, bone of our bone, and flesh of our flesh,—yet, this is a subject which stands so nearly associated with the present and future happiness of our species, that it cannot be impudently neglected. It is a subject which an enlightened community are taking up with power, and which is not to be laid down, until importers, and distillers, and venders, and drinkers—the moderate, as well as the hard drinkers, and the deep pollutions of this whole sin shall have been washed out of the soil of our country, and the soil of all the earth.

A BEAUTIFUL SIMILE.

Dr. Dwight closes a sermon "on the happiness of Heaven," with the following beautiful simile:

"To the eye of man, the sun appears a pure light; a mass of unmingled glory. Were we to ascend with a continued flight towards this luminary, and could, like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge, and its splendour become every moment more intense. As we rose through the heavens, we should see a little orb changing, gradually, into a great world; and, as we advanced nearer and nearer, should behold it expanding every way,